The Bombay Guardian.

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WEEKLY REVIEW.

—THE "Vorstand" of Gossner's Evangelical Lutheran Mission in Chota Nagpur, have, by direction of the General Conference of that Mission, memorialized the Lieutenant-Governor of Bengal, on the subject of the increase of drunkenness in their district, owing to the facilities for obtaining liquor. They say—"The habit of intoxication has greatly increased during the last ten or fifteen years, not only amongst the aborigines of Chota Nagpur and its lower classes of Hindu society, but it is extending also to the higher Hindu castes, to the Mohammedans, and to the Native Christians." In another part of the Memorial, the "Vorstand" state that drunkenness "threatens to become the habit even of women and children." The reference to the evil which intoxicants are producing among the Native Christian community, emphasises the importance of all missionaries, Native preachers, and catechists setting a straight example by personally practising prohibition.

—A STORY *that would do credit to the imaginative genius of Jules Verne is given* by a Chicago journal, says the *Baptist*. One of the staff is said to have lately had an interview with a citizen of Columbus, Ohio, who had always taken an interest in inventors, and rendered them pecuniary assistance. Among those whom he so obliged was a German, who had conceived the idea of travelling 1,000 miles an hour by "letting the earth leave him behind." The invention completed, he called upon his patron with his workmanship. It is reported as having resembled a type-writer, without the key-board, with the addition of a number of horse-shoe magnets arranged in a particular way. To the machine was attached a large-sized balloon, and when this was inflated with gas everything was ready for the trial trip. When both were comfortably seated the ropes which held the balloon captive were cut, and skywards it immediately shot, leaving the town but a small speck to the vision. The inventor, having learned that it was just 5.10, remarked to his companion that they would be in San Francisco at eight o'clock. Then, after a few minutes, he added, "We are travelling westward, or, rather, we are remaining still, held by the attraction of the magnetic pole, while under us the earth moves eastward on its axis 1,000 miles an hour." About 8.20 a city was described under the airy travellers, and away to the west stretched the blue of the ocean. "That is the Pacific, and the city should be San Francisco," said the German, and pulling the escape valve, the two landed safely in a suburb of San Francisco. "How will we get back?" asked the American. "There I never thought of that!" However, the cheery inventor contented himself with the thought that he could go round the world in twenty-four hours, and suggested to his patron that they should again ascend and complete the circuit of the earth, coming down at Columbus. But the friend seemed satisfied to remain where he was. The next morning, the balloon having been refilled, its owner once more soared aloft. "I watched him till I knew by the sudden disappearance of the balloon out over the Pacific that he had cast his magnetic anchor, and that I went flying away from him 1,000 miles an hour. I do not know what happened; I never saw him again."

Whatever may be the foundation, if any, for such a marvellous story, it is unquestionable that many men sacrifice their eternal interests in the pursuit of science; but "what shall it profit a man if he shall gain the whole world, and lose his own soul?"

—IT is stated that in the old, or mission church district, in Calcutta, these are about seven thousand nominal Christians, chiefly Eurasians and East Indians, of the middle and poorer classes. An appeal is being made in England to ladies of independent means to volunteer for work among this spiritually needy portion of the Calcutta population. Bombay is in a like case. Will some self-supporting lady missionaries come here also?

—IT is interesting to note that among the many congresses on different subjects to be held in Paris this year, arranged by commissions under the Government of France, is to be one on the proper observance of the Lord's day. The question of a weekly Sabbath rest is to be discussed "from the side of health and social advantage." As the greater ever includes the less, Christians believe that the "Thus saith the Lord" must take in and absorb all minor points. The Ten Commandments were made to promote the happiness and well-being of mankind, and in this as in other instances the moral and physical laws of the Great Creator are ever in unison. We are glad to see that our old friend and fellow-worker, M. Jules Pagny, of Brussels, is one of those who will read papers before the Congress. We know he will treat it from the highest standpoint. The official Congress will be followed by some gatherings of a more distinctly Biblical character on Saturday, September 28th, in the Temple Saint-Esprit, in the Rue Roquépine, while on Sunday, September 29th, the question will be dealt with in the Evangelical churches of Paris; French, German, English, and American.

—THE London *Sentinel* for September, commenting upon the fact that the Secretary of State for India has not followed the rash example of the Viceroy's Council in communicating to the newspaper press their notorious despatch on the Patna case, remarks, "It is possible that the Secretary of State is in no hurry to publish it because he must have seen that the omission of all mention of the affidavits made since the trial, wherein both the witnesses at the trial admit that the evidence given thereat was false, and the total absence therefrom of any expression of sympathy for the poor girl, will open the eyes of the British public to the character of the Indian Government and its methods, so as to enkindle to a flame the smouldering distrust of that Government which already exists here. For our part we desire to have the despatch laid upon the table of the House of Commons and discussed. The glare of public opinion should be turned upon the doings of the non-representative and mis-representing Government of India, which is so enwrapped by its own racial and personal prejudices that it seems to forget that outside of its small corner there exists a love of truth and justice, and a hatred of chicanery and spiteful misrepresentation. If this be done, the Patna case agitation will serve the interests of good government generally, as well as of Indian womanhood in particular."

—BISHOP TAYLOR is still pushing forward in the Dark Continent with much courage and continued success. He writes from Dondo, South Central Africa, under date of May 30: "Our people in Angola are well and faithfully abiding at their post. I believe from all I can learn that all our missionaries in Angola, twenty remaining, are self-supporting, though a little help from home is still required for taxes, repairs, and improvements on our mission properties. Nearly all our people here have in a good degree mastered two prevalent languages of this and a vast region beyond, the Portuguese and the Kimbunda. A little further experience in the mastery of these languages will give them the keys to unlock the understanding of millions of people and let the light of eternal life into their dark minds. I will (D. V.) start to-morrow on a tour of visitation of our Angola stations. The line of travel to the farthest station and back to Dondo is a tramp of three hundred miles. I walk it alone with two native carriers, one to carry my bed, the other my food supply. I may fall in with company in some of the stages, but I don't seek nor expect it, nor require it. I have been for most of the time for more than thirty years walking alone with God. Enoch walked with Him for three hundred years and got on very well."

—A CORRESPONDENT of the *Manchester Guardian* writes encouragingly of the development of commerce which is appreciably checking the slave trade on the Congo river. Steamers from Liverpool are now plying direct to Boma and Matadi, stations on the great river. These are becoming the chief ports from which produce is being shipped, and are gradually but surely drawing the ivory trade away from Zanzibar. A regular ivory market exists at Stanley Falls in the Congo Free State, and here the Arab traders can now sell their ivory instead of

kidnapping slaves to carry it to the east coast. Under the old method of slave labour it often took one or two years for the ivory to reach the coast, and the former slave dealers are now settling down into a peaceful colony near Stanley Falls, evidently appreciating the advantages of modern facilities for trade. When the Congo railway is complete the Congo route will be more used than at present. The railway will start from Matadi. A further blessing both to the traders and the Natives is the recent discovery of the river Lomami, which runs parallel with, and to the left of the Congo. It is found to be easily navigable and of good depth, and will be a great benefit in facilitating communication between Niangwe, the chief Arab settlement in the high Congo, and Stanley Falls. The frequent falls and rapids on the Congo in this part have rendered communication by its means almost impossible between the two places. The ultimate benefit, however, of thus opening up Africa for trade will depend upon the number of Christian men engaged therein. Between heathenism, and civilization without God, there is little to choose.

—THE great organization of women which did so much to procure the abolition of the system of licensed sin in Great Britain, happily still continues to exist, to use its influence in the same direction in regard to British possessions and colonies. The nineteeneth annual meeting of the "Ladies' National Association" is interestingly reported in the London *Sentinel* for September. It was held at Exeter Hall, London. Mrs. Josephine E. Butler presided. Professor Stuart, M. P., H. J. Wilson, M. P., and W. S. B. McLaren, M. P., represented the House of Commons at the meeting. Canon Butler, Mr. George Gillett, Mr. Jesse Herbert, Editor of the *Sentinel*, and Mr. Garrison, of the United States, were the other male speakers. The veteran philanthropist Mrs. Mary Steward of Ongar, Mrs. Eva McLaren, Mrs. Amos (widow of Judge Sheldon Amos), Mrs. Crossley, and Mrs. Mary Clement Leavitt, of the World's Women's Temperance Union, also spoke.

—THE *Rock* has a good article in the number which arrived by the last mail, on the reasons of the unpopularity of evangelical principles in "fashionable" circles. The writer says—

> Many a religiously-inclined person loves the world too dearly, and Evangelical principles appear to him harsh and uncompromising. The price seems too high, and he turns to listen to Ritualistic teachers who apparently offer the same article at a lower price. A mechanical obedience is demanded to a certain set of rules, and if these are externally obeyed the conscience need not be troubled. He may dance nearly the whole year round provided only he will abstain during the few days of Lent, and so on with the round of all the world's festivities. By degrees the lower or worldly part of his nature is developed, and the higher or spiritual part is smothered. If any qualms of conscience disturb the religious worldling he is soothed by the thought that his religious teacher gives a sanction to this method of uniting religion and worldliness. He ceases to have any religious ambitions, and he mixes with the worldly society around him and lends his aid to influence public opinion to sneer at those Evangelical principles which are ever going directly antagonistic to human nature in its fallen condition.

—"C. L. B." writes an important letter to the *Indian Witness* on "Heathen or Christian Schools" in which he strongly maintains that in most missions in India the time has gone by for consuming men and money on schools largely devoted to the secular education of Mahomedans or Hindus. He asks:—"Is it not true that within the bounds of every mission in this land, there are not one or more castes that are *now* accessible to Christianity? In some places they may be high-castes, in most they would be low-castes or out-caste. It has been shown by writers on India that the stronger castes absorb the weaker. Brahmanism and Mahommedanism have reaped, and are still reaping, rich harvests from among these classes. The question now before Missions in India is not whether the 'College system of propagating Christianity' has been a failure or not; but in respect to these accessible castes what is the wisest use to make of Mission men and money? Where can they be invested with the assurance of the quickest and largest returns? I shall here be accused of introducing into this question commercial terms which have no place whatever in the work of God. But I see no reason why we should not use a little of the practical sense of men of trade in this business of saving souls. Here is the question before at least one mission in this land: Has not the day arrived to pour into these castes above referred to bands of devoted men and women to lead them to Christ? Is it wise to continue to consume men and money on schools largely devoted to secular education of Hindus and Mahommedans? If the classes referred to were not inclined towards Christianity, the question would not be a vital one. But here are people numbering millions who are waiting for the Gospel. You say they are low-caste or out-caste. But I reply that if you will put your devoted College professors and College money into work among these people, twenty-five years from now, you will have more to show for the outlay, in flesh and blood Christians, than you can possibly have in school-work one hundred years hence; and these low-castes will have come up, through the opportunities afforded them, to be, as they are in the South, the highest caste in the land—the Christian."

—THE sixth Annual Meeting of the International Missionary Union was held this year at Binghampton, New York. Forty-seven missionaries, representing nine different societies, were present, besides missionary Secretaries and candidates for the field, including natives of Siam, and Japan. One who was present describes the devotional meetings as seasons of rare spiritual power and inspiration. The papers presented were varied and strong. Rev. Mr. Ballagh, of Japan, sent from Tokyo a paper on "The Outlook in Japan," and a letter from Rev. Mr. Candor, of Colombia, South America, pointing out the needs and opportunities for evangelistic work in that land was read, also one from Rev. J. H. Fagg, of China, and one from Rev. Dr. T. J. Scott, of India. Beside many others. Rev. Dr. Porter read a paper on China, and the following resolution was passed by the Union:—

> Resolved, That the Christian governments by their forcible protection and promotion of the opium traffic and of the traffic in alcoholic liquors, and by unjust and oppressive treaties with heathen nations, do thereby oppose the greatest obstacles to the success of Christian missions.

A discussion on "How may returned missionaries render the *best* service to the cause of missions while at home?" took largely the direction of the bearing on missionaries' health, of the demands made on them for addresses, when in feeble health, which often resulted in the postponement or prevention of their return to their field. The conclusion reached will be found in the resolution adopted, as follows:—

> Resolved. That in the judgment of this International Missionary Union every missionary returned from his field, and so withheld from work abroad on account of impaired health, should be subject explicitly to the advice of his physicians in undertaking any missionary service at home.

The closing session was a farewell meeting to fourteen of the missionaries, soon to return to their fields of labour. Rev. Dr. Wood gave a farewell blessing to the outgoing missionaries. Miss Bruce, about to accompany her father to India, sang a hymn in Marathi, and Rev. Dr. Packer sang "Nearer my God to Thee," in Karen.

—IN connection with the queen's recent visit to Wales, a story is told by a prominent Welsh Methodist Minister regarding the Queen's last visit to Wales when a girl, with her mother the Duchess of Kent. They were staying at the Vale of Llangollen, and at that time there was in the Royal household a maid who was accused of Sabbath-breaking. On being summoned before the Duchess, the maid explained that, so far from breaking the Sabbath, she regularly attended Methodist services and a Methodist class-meeting. This explanation was accepted by the Duchess as completely satisfactory. The bright demeanour and evident truthfulness of the girl so attracted the interest of the Princess Victoria, who stood by during the interview, that she besought her mother for the maid as her own personal attendant. Her desire was at once granted, and the maid thus advanced to a post of honour was asked by her royal mistress for a description of the Methodist class-meeting. It was explained as a meeting of Christian people for fellowship and prayer, where one, called the leader, conversed in turn with each of the others, advising, rebuking, comforting, as each required. The Princess, impressed by the simple beauty of the service, arranged with the maid that they two should, as opportunity served, hold similar fellowship together.

The *Rock* gives an interesting list of titles of old books, dating back about two centuries. The modern rule of short titles does not seem to have been observed then. Here are a few from the days of Cromwell: "A Reaping Hook Well Tempered for the Stubborn Ears of the Coming Crop, or Biscuits Baked in the Oven of Charity, Carefully Conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation;" "A Pair of Bellows to Blow off the Dust Cast upon John Fry;" "High-Heeled Shoes for Dwarfs in Holiness;" "The Shop of the Spiritual Apothecary." In 1683 was pubilshed, "Hæc et Hic: or the Feminine Gender More Worthy Than the Masculine, Being a Vindication of that Ingenious and Innocent Sex from the Biting Sarcasms wherewith they are Daily Aspersed by the Virulent Tongues and Pens of Malevolent Men;" and in 1749, "A History of Filchum Cantum; or a Merry Dialogue Between Apollo, Foolish Harry, Silly Billy, a Griffin, a Printer, a Spider Killer, a Jackass, and the Sonorous Guns of Ludgate."

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"SALT-CELLARS" (PLENTY OF SALT).

By C. H. Spurgeon.

A cat with a silver collar is none the better mouser.
Fine dress, learned degrees, high titles, and grand offices do not give ability. We have heard of Doctors of Divinity who were duller preachers than the generality of the clergy.

A false tale is a nimble footman.
It runs everywhere, and knocks at everybody's door long before the truth is out of bed.

A fool's gun is soon fired.
He has little to say, but he is in a desperate hurry to say it. In olden times they said "A fool's bolt is soon shot."

A loose tooth and a fickle friend are two evils.
The sooner we are cleared of them the better; but who likes the wrench?

Always in a hurry, always behind.
A little punctuality would save life from being a worry, a flurry, a hurry, and scurry. Half the ease of life oozes away through the leaks of unpunctuality.

An ass may think he's Solomon; but he isn't.
"If a man think himself to be something when he is nothing he deceiveth himself."

A sermon's length is not its strength.
It may be very much its weakness. In this case brevity is a virtue. It is a pity to weary the head when we should win the heart. Some Divines are long in their sermons because they are short in their studies.

Be a man, and not a masher.
Don't want to know what this means; the subject is too insignificant.

Be chaste as a lily.
Never was this exhortation more needed than now, when men are trying to legalise impurity. Young men, shun all unchastity!

Bear the hen's cackle for the sake of the eggs.
Little annoyances must be put up with because of great advantages.

Before you doctor others try your own physic.
Especially if you try to teach the Gospel. Never preach beyond your own experience.

Before you hang up your hat look at the peg.
See what sort of family you will be connected with by the marriage. Observe well your mother-in-law.

Believe not half you hear, and repeat not half you believe.
My uncle used to say, "When you hear an ill report about any one, halve it, and then quarter it, and then say nothing about the rest."

Better give a shilling than lend half-a-crown.
You will save eighteenpence by the transaction.

Bills look best receipted.
The Queen's likeness on a receipt stamp is a cheering work of art, when seen at the foot of an account.

Busy tongues make idle hands.
It's woful to have a house full of cacklers, and never an egg from the whole of them. While they talk about everything, they do nothing.

Buy not on trust; down with the dust.
A shopkeeper's sign in China bore the inscription: "No credit; we have learned wisdom from former customers."

Buy one fine thing and you must buy ten more.
Thus the piano on the hire system leads to no end of purchases, and the family is impoverished. To make things all of a piece they go to pieces. They have a hole, and then they are bound to have a mouse, and having a mouse, they must have a cat; of course the cat has kittens, &c., &c.

Buy the best. Things may cost less, and be worthless.
Horrible cheapness is ruining both buyer, seller and producer. If we get things for less money, there is less material or less work in them.

Better be new-born than high-born.
The regenerate possess a nobler nature than the proudest of earth's nobility if they are not born from above.

Better nail your heart to the Cross than your ears to the pulpit.
That is to say, true love to Jesus is better than slavishly following any human preacher, and accepting all that he may say.

Call me, and I'll call thee.
Puff me, and I'll puff thee. Mutual-admiration societies are very common. Some seem to be in league to support each other's falsehoods.

Day of rest, of days the best.
A poet calls the Sabbath, "Heaven once a week."

Dirt cheap is generally dear dirt.
We pay less and get less. Modern cheap things are often mere rubbish, "made to sell," or stained with the blood of the poor worker.

Don't burn your lips with other men's broth.
If you get sipping a little with them, and mixing up with their affairs, you will come in for a share of their trouble when it is served out hot to them.

Don't go to sea in an egg-shell.
Trust only in that which is worthy of trust; do not risk your money on a bubble scheme, nor your soul on a novel doctrine.

Earn all you can; save all you can; give all you can.
This, I think, was John Wesley's saying. It embodies much of his shrewd sense and consecration. Some take firstly and secondly; but thirdly is too much for them; giving goes against the grain.

Great bodies move slowly.
It must be so. Hence the difficulty of moving a corporation, a parliament, or a committee.

Law is a bottomless pit; keep far from it.
Therefore, "agree with thine adversary quickly" or thou and he may both be in the abyss. "The suit is ended," said the lawyer, "both parties are cleaned out."

[The above are extracted from a volume of proverbs and quaint sayings lately published by Passmore and Alabaster, London.]

A Y. M. C. A. UNION FOR INDIA.

In the second "Monthly Letter" of the Bombay Young Men's Christian Association, the Rev. John Forgan suggests that the Bombay Association should endeavour to form a Young Men's Christian Association Union for India. "Such a Union," he says, "would constitute a bond of sympathy and would tend to beget an *esprit de corps* among the Christian young men of India. It might in many ways stimulate and render more efficient the Associations already in existence, and might even do something in the way of planting new Associations in towns where they have not yet been formed. Letters might be exchanged from time to time between the different Associations; when near enough as in the case of Bombay and Poona, deputies might attend each other's Social Meetings, and a Convention or Conference might be held once a year in some convenient centre."

AN OLD MAN'S COUNSEL TO YOUNG MEN.

Dr. Cleveland Coxe, Bishop of Western New York, has been giving some excellent advice to young men, writes the *Christian Commonwealth*. "*Start* in life," says the Bishop, "as did a youth of whom we read in Gen. xxviii. 10-22, the results of which we find in Gen. xxxiii. 9, 10, and finally in Gen. xlviii. 15, 16 and xlix. 26. In the *trials* of life use the prayer of Jabez, 1 Chron. iv. 9, 10, the results of which are there recorded. In the *business* of life use the prayer of Agar, Prov. xxx. 7, 8, 9, the results of which may be seen in Prov. iii. 13-18. So long as youth lasts, take Prov. iii. and iv. as a perpetual monitor, and see the conclusion of the whole matter in Eccles. xii." It will be seen that Bishop Coxe places a high value upon the Book of Proverbs, and no wonder, for it is, as he says, essentially "the young man's book." "As God is my Judge," continues the Bishop, "I say as an old man to young men, I would not dare to live life over again without that guide; and no money that could be offered me to live without it would tempt me in comparison. I have seen innumerable instances of inherited wealth bringing young men to shame and premature death. But to walk by the wisdom God has provided for youth in the Book of Proverbs is the true philosophy of life, giving 'promise of the life that now is, and of that which is to come.'"

Wanted, Good Workers.—When God wants a man for a greater work, He looks for a man who is already doing as well as he can in a work which he has in hand.

News of the Week.

Missionary and Church Intelligence.

—At the Bombay District Conference of the M. E. Church, thirty baptisms from heathenism were reported during half a year. The conference was well attended and was a profitable time.

—The Rev. C. E. Delamater of Bombay has very recently baptised six adult converts from the Guzarati Kabirpanthis. On the Sunday before last the Rev. W. E. Robbins baptised a Marathi with his wife. He is a pensioned sepoy, and seems very earnest. May he prove a true soldier of Jesus Christ.

—An up-country paper reports that Mrs. Clark of Amritsar gave an address on Missionary work to the pupils of the "Bishop Cotton" school at Simla a few days ago. She remarked that although that school had turned out a number of students for the Roorkee College, and some of them had got into the police and other lucrative appointments, yet there was no record of one going into Missionary work. She advised the boys to take the matter to heart and improve the record.

—With regard to the health of Mrs. Booth, Mrs. Bramwell Booth says in the *Deliverer*—"Our dear mother's continued illness is an increasing sorrow to us all. It sheds a gloom over my work which nobody can understand who is not familiar with the inner working of the Salvation Army. In a special way I am her daughter and handmaid, for but for her I should probably never have been saved, and certainly would never have had in hand my present work. During the past three months we have hoped that a great change was going on for the better, but at present there are many anxious symptoms."

—The following touching anecdote has been sent to the C. M. S. by a clergyman in America:—Some time ago on a Sunday evening I gave my people a talk on the life of the late Bishop Hannington. One of the boys in my Church, a lad of eleven years, was deeply interested in what was said, and asked his father's permission to give all his savings, amounting to 5 dols. 30 cents, to the cause of missions. But a day or two after the boy was drowned. His parents have brought the money to me, and it is their wish that I should send it to you to apply it to the work in Eastern Equatorial Africa. I am glad to carry out in this way the generous purpose of a noble Christian boy whom God has taken to Himself.

—The author of "The Christian's Secret of a Happy Life," is the well-known American Quakeress, Mrs. Hannah Whitall Smith whom her English friends, however, more often call by her husband's name, styling her Mrs. Pearsall Smith. "The Christian's Secret of a Happy Life," has passed into its fiftieth thousand, and has been translated into all civilised languages. So widely has Mrs. Smith's influence been felt among Christian Temperance workers, that even in Japan a narrative of her life with a portrait, was published in a native newspaper. She says that journal itself is a very remarkable production, for it is edited and brought out by women who have been stirred up to religious and philanthropic activity by the Women's Christian Temperance Union.—*The Methodist Times.*

—The foundation stone of the Kent Martyrs' Memorial Hall, was laid last week at Dartford by General Sir Robert Phayre and Sir S. A. Blackwood. It is to be used for Bible classes and other Christian work.

—Having been offered ground for the purpose, the employés of the Great Western Railway Company, at Swindon, England, are about to build a church with their own hands, working in relays on Saturday afternoons, and during the summer evenings. The men will of course, work without payment.

—The Sunday Closing movement is spreading from trade to trade in Philadelphia. From the barbers and the laundrymen it has now extended to the bakers, most of whom now do considerable work upon Sunday. The bakers

have determined to appeal to the Legislature of Pennsylvania to pass a law prohibiting the opening of bakeries on Sunday.

—The members of the Christian Women's Workers' Union, met in Conference at Bombay, on Thursday and Friday of last week at the Free Church Mission House. Proceedings were opened by a meeting for prayer at 10-30 a. m. on Thursday. This was followed by the first session of the Conference in which "The relations of missions to each other, regarding agents &c.," was the topic of discussion. The subject was introduced by Mrs. Hume, of the American Marathi Mission. In the second session Miss Crittall, of the I. F. N. S. and I. Society, read a paper on "The higher education of Native Christian girls," and when the Conference met again at 4-30, Mrs. Fuller, of Akola brought forward the subject of "The work of Bible-women." "The qualifications necessary for mission agents," was the last subject on the programme for the day, and was opened by Miss Richardson, of the Industrial Home for women. A prayer meeting again opened the proceedings of the second day, after which Mrs. R. A. Hume, of Ahmednagar, read a very interesting and helpful paper detailing her experiences in "village work" among the women. A discussion on the subject followed. The next subject, brought forward by Miss Bernard, of Poona, was "Zenana work." The Conference closed with a pleasant social gathering of the members and other Christian friends, at the home of Mrs. E. S. Hume at Byculla.

—The civil authorities of Cincinnati, Ohio, are having a fight with the saloon keepers of that city. Some of the publicans are disposed to disregard the law and keep open their saloons on Sunday. The Mayor, however, is vigorously putting the law into force and as far as possible bringing every guilty person to justice.

—The next World's Sunday-school Convention is intended to be held in 1893, in America, in some city yet to be determined.

—Mr. Stosch of the Lutheran mission who has lately begun work in South India, writes: "During the service in the beautiful Madras church in the Pursewakam quarter, we witnessed the baptism of a heathen pariah family, and were thus allowed a view into the glory of the missionary work. *A single heathen soul is worth our coming out.* It is true, to us the glory of the Word is veiled as yet by the shifting mists of a foreign tongue. But the mists will fall by God's help, and then we shall find as familiar a home at the altars of the foreign people, as in our own Germany. And, indeed, I felt well at home to-day, when present at the celebration of the Lord's Supper. The same tones of adoration and of consecrating prayer resounded as with us; the same faith bows the knees and lifts the souls of the Tamil Christians. Yes, there is something unspeakably great in the missionary work, when we pierce through its unassuming exterior into its inward glory."

—Professor Christlieb of Bonn, whose recovery was spoken of in hopeful terms in our last issue, has, we now learn, passed away. His daughter writes to the *Christian*:—"Our beloved father was suddenly called home on Thursday evening, August 15, through the bursting of a blood vessel in the brain. There was no sad anticipation of death, no painful parting, no agony, only a falling asleep in the Lord, so quietly, peacefully, and childlike. We could not believe it to be the end. He was led dreaming through the dark valley, and never knew it till he woke up again in the glory of the Master's smile, and hearing his welcome, 'Well done, good and faithful servant.' Oh, it was beautiful, beautiful for him. The sympathy throughout Germany does our hearts good; it is soothing to know he was so beloved and honoured everywhere. You and many English friends will sympathise with us in the deep loss we have sustained."

—A Chinese missionary says: "Probably no part of China is more accessible to the gospel messenger than the Province of Shansi. Here the door is wide open and the people are quite friendly. It may be that when converts become numerous, persecutions will arise, occasioned by the temple taxes falling more heavily upon those who shall continue to adhere to heathenism; but until then there is nothing to be feared. At present the missionary is free to travel anywhere over the province. At some places he is even welcomed by many of the people, and everywhere he is regarded as a man of honour. Recently at a strange city I went into a restaurant for my dinner. After dinner I said to the proprietor, 'My money is at the inn. Send a man with me and I will pay him there,' this being a common practice among the Chinese. It surprised me not a little when the man—who had probably never seen me before—replied: 'Pay the next time you come along.' Missionaries move about freely in Chinese crowds and they are generally treated with respect. The county magistrate at this place has several times taken pains to indicate his friendly feeling towards us." There are 60 missionaries in this province at seventeen stations.

—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools, with 61 male and 78 female teachers, 2545 boys and 2095 girls. There are 80 Sunday-schools, with 183 helpers and 3231 scholars. The churches are ministered to by 56 pastors and 35 evangelists. The number of regular attendants is 9164; of communicants, 3442.

—*The New York Evangelist* states that Dr. A. T. Pierson expects to sail about September 20, in order to spend some months in Scotland advocating the cause of missions.

—Fifty years ago Siam was, like Japan, locked against all foreigners, but now, next to Japan she is perhaps the foremost heathen nation in the march towards western civilization. Most of the males can read; telegraph and postal systems are in full operation; slavery has been abolished; and large mercantile transactions mark the period of progress. This change has been effected by the influence of Protestant missionaries, who to-day are among the most popular and influential of the inhabitants.—*Missionary Echo.*

—Within the last few months the North African Mission have begun work in Tripoli. "The Lord has thus enabled us," they write, "to occupy in some measure Algeria in 1881, Morocco in 1884, Tunis in 1885, Tripoli in 1889. Thus far the missionaries are getting on well. They find the people more bigoted than in Tunis. Beside the work they may be able to do in the city and neighbourhood, they will be able to send some Scriptures by the caravans leaving for the Soudan, which, with the blessing of God, will spread the light round Lake Chad."

—One of Bishop Taylor's missionaries writes from Melange, "Souls are being saved, all glory to Jesus! Upon one brother here the Spirit seems to have come in, pressing him to look for and find hungry souls. To-day a man came in and desired a number of Testaments. He was in one day last week and obtained several copies of the Gospels, and said they were studying the life of Jesus over at his place—he lives a number of miles from here. It rejoices us to send such news from this land which has so long been reported barren."

—A striking illustration of the reflex influence of missions is seen, says the *Missionary Review of the World*, in the case of the Hermannsburg Parish, Germany. In 30 years from the time the people began their foreign mission enterprise this church had about 150 missionaries and more than 200 native helpers in their missions, with 3,920 communicants. During the first 17 years of this time the home church received 10,000 members. The reflex influence of the foreign and domestic work is recognized by all.

—Fifty years ago, seven shoemakers in a Hamburg shop said, "By the help of God we will help to send the Gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, gathered, 10,000 converts, distributed 400,000 Bibles and 8,000,000 tracts, and carried the Gospel to 50,000,000 of their fellows. Apparently it would only take 150 of such men to carry the Gospel to the whole world in another quarter of a century.

General News.

—During the first half of this year, about 72 parcels of raw gold, of the aggregate value of Rs. 16,88,900, were sent by post, insured, from the Kolar Gold Fields to Bombay for shipment.

—The subject of the reduction of the postage on letters from England to India and the colonies has again been brought before the postmaster general. A reduction of the rates would involve a sacrifice of revenue; and the question is, whether the taxpayer should be made to suffer in the interests of the letter-writer. There is already a loss on the conveyance of newspapers to India, owing to the heavy contributions paid for transit through France and Italy. From a business point of view, the Post Office is fully justified in maintaining its present rates. On the other hand it is argued that communication between Great Britain and her dependencies ought to be facilitated even at the risk of diminishing postal receipts. The total income of the Post Office is so large that a sacrifice of a few thousands a year might be made with equanimity.

—A curiosity of Indian trade is the vast number of umbrellas imported into the country. Last year a total of 2,621,745, valued at Rs. 24,39,712, arrived in Calcutta alone. This was the largest importation on record for any one single year. The business was, however, somewhat over done, for heavy orders led to an accumulation of stocks, and a consequent glut in the market. The whole of the business is practically with the United Kingdom, only a few score of umbrellas reaching us from other sources, such as Austria, France, Italy, and China.

—The floods at Quetta last month caused damage to the amount of 1½ lakhs of rupees.

—News from Moorshedabad in the early part of the week states that the floods there show no sign of abating. The water from the Rampal breach is extending to the surrounding villages. The district officers are doing their best to relieve the districts and to stop the breaches on the embankments.

—A temperance education society, which has been formed in Chicago, is working in a novel manner. It purchases space in street cars, and posts up facts bearing on the temperance question. So effective is this plan that the Chicago *Tribune* and other papers, which never could be beaten or coaxed into an argument by temperance papers, have set to work to answer these arguments.

—During a violent thunderstorm at Paris on Aug. 20th. a thunderbolt fell upon the Eiffel Tower. No accident occurred, and the tower sustained no damage. All those who were on the structure at the time felt a tremendous shock, and the chief electrician reports that some molten metal fell from the lightning conductor. The watchman on the look-out tower at the top of the monument was enveloped, at one part of the storm, in a thick white cloud like a snowdrift. The engineers are to make a careful inquiry into all the facts.

—A ship-railway is being projected in Canada, to convey ships of 1,000 tons burden and under, across Chignecto Neck, a narrow strip of land between the Bay of Fundy and the Gulf of St. Lawrence. This railway will enable vessels to shorten their journeys by 500 miles, which will, in many cases, allow of two trips being made in a year instead of one. The ships will be raised on to iron cradles resting upon wheels and conveyed by very big engines. The railway is expected to cost somewhere about £1,000,000, and it is hoped it will be ready for use in three years from now.

—The Emir of Bokhara, in a treaty with Russia, stipulated that no spirituous liquors would be introduced as merchandise into Bokhara, except for the strict use of the Russian diplomatic corps, and the members of the Eastern community in the town of Bokhara.

—A memorial signed by the Marquis of Westminister, the Bishop of London, and others, on behalf of the Native Races and Liquor Traffic United Committee has been addressed to Lord Salisbury, asking his influence at the approach-

ing International Conference on African affairs, in favour of the repression of the drink traffic with the natives.

—A Zanzibar telegram says: "News has been received that Stanley is making for Kavirondo, on the east side of the Nyanza Lake. He had met a white man, probably a missionary who wanted porters, and had given him some. He will make for Mombasa, but is not expected to reach the coast for some months. Mr. Stevens, the long-distance cyclist, who was sent into Africa by a New York paper, has been heard from. He left Zanzibar some months ago for the interior to discover the whereabouts of Stanley, and is now returning, having failed in his mission.

—The breach of the Laltakuri embankment which has caused the floods at Moorshedabad is a heavy disaster in the present circumstances of the people. The lower classes are suffering keenly. The Nawab Bahadur has established a relief Committee and himself contributed Rs. 3,000 for rendering immediate help to the people. He is sheltering as many of them as he can in his own palace, and other official buildings in or near the city. No such floods have occurred on the Brahmaputra for the last sixteen years.

—Later news from Moorshedabad says that the river there has fallen six inches but the floods are still rising in the eastern part of the city from water through the Rampal Breach. The floods are extending over a wide expanse of country in Krishnagore, Goalundo, Alamdangah, Pumarkole, and Durgapore, where the crops and the villages are now under several feet of water. The paddy crop, which was nearly ripe for reaping, is completely destroyed, as is also the jute crop, and the sugarcane is seriously damaged. The villagers living in *machans* on the high lands are without the necessaries of life and are obliged to swim to the nearest market for food. No boats are available. Cattle are perishing for want of pasturage. Three miles of the railway between Kumarkali and Kashka is under water. Trains are passing over slowly. The Mahajans have exhausted the supplies in their granaries. Rice for immediate relief is required.

—There have been serious Mohurrum disturbances at Rohtak, in the Punjab. Nine persons were killed and several wounded. The local authorities at one time had apprehensions of an attack on the civil station and treasury, and the police force had to be strongly reinforced. Disturbances at Amritsar were also threatened at one time.

—According to recently published statistics the Low Countries, Switzerland, Denmark, Germany, and Bohemia, possess coal mines of a surface area of about 59,000 square miles. Russia alone has 22,000 square miles. The deposits of the island of Formosa amount to something like 10,000 square miles, some of the coal veins ranging up to 96 feet in thickness. The coalfields of Austria, Spain, Portugal, Italy, Greece, Turkey, and Persia cover about 39,000 square miles, those of India 35,000 and those of Japan 6,000, while those of China are estimated at the enormous figure of 400,000 square miles. But these are not all. The Falkland Islands, Patagonia, and Peru are very rich in coal, while the southern part of Chili is one immense deposit. In Brazil veins varying in thickness from 17 to 25 feet are found in numbers, and in the United States of Columbia there is an abundance of the mineral. Mexico and the Vancouver Islands are also well supplied, there being probably not far from 20,000 square miles, while the deposits thus far discovered in Tasmania, New Caledonia, and Natal are estimated to cover 100,000 square miles, the larger number of these deposits not yet having been worked. Without reckoning the immense stores of coal in the United States, and merely relying upon those given above, there seems to be but little prospect of a coal famine for some years.

—A school for Mahommedan girls has been opened at Poona, mainly through the influence of Miss Small of the Free Church.

—The following is the condition of Ganjam for the week ending 7th September :—The season continues very favourable, and prices are falling. The number employed on large works is 9,527, and on small works 3,644. Gratuitous relief during the week ending 31st August has been given to 56,435,consisting of 7,463 men, 13,213 women, and 35,759 children. There were 86 deaths from cholera.

—The G. I. P. Railway Company have decided on erecting a new station at Byculla at a cost of a lakh of rupees. The site chosen is not far from where the present station now stands.

—An old Methodist minister in Alabama used to say in his earnest and striking way, "If hell were taken out of the Bible, the road to heaven would grow up waist high in grass before frost."

—The total number of deaths registered in Bombay during the week ending Tuesday, 10th September, 1889, was 624, being 44 more than the preceding week and 55 more than the week ending the 4th September, 1888; 58 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 24; Brahmins, 20; Caste Hindus, 260; Hindu outcastes, 53; Mussulmans, 116; Parsees, 21; Jews, 2; Native Christians, 18; Eurasians, 2; Europeans, 7; while the rate of mortality per 1,000 of the population was 27·79. There were 109 deaths from remittent fever, being 4 more than the last week, and 21 more than the corresponding week of last year. There were 7 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 11. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 81, 20, and 14 last week, against 71, 21, and 8, respectively, in the corresponding week in the last year. During the week 228 births were reported in the different districts.

—A large and representative meeting was held at the rooms of the Chamber of Commerce yesterday evening to arrange the procedure to be observed at the mass meeting convened for Wednesday next at the Town Hall to protest against the proposal to despatch the English mail on Sundays. In the absence of Sir Charles Sargent, the Bishop of Bombay presided. The Hon. Mr. F. Forbes Adam brought forward certain resolutions which it was proposed to submit to the meeting on Wednesday which with some slight additions were approved. And after the names of those who were to be entrusted with the duty of proposing the same had been selected, the proceedings terminated with a vote of thanks to the Bishop for presiding.

—The P. and O. S. N. Company's steamer *Siam*, with the outward English mails of the 30th ult., left Aden for Bombay at 11 a. m. on Tuesday, and the steamer *Massilia*, for Colombo and Australia, at the same time.

—The rate of exchange is now quoted at 1s. 4 11-32d.

Telegraphic News.

London, September 5th : Work was resumed to-day by five thousand labourers on the terms laid down by Mr. Lafone. According to an arrangement among themselves, each labourer will contribute a day's pay and a penny daily towards a strike fund to render them in future better able to take up a strong position with regard to wages disputes. The P. and O. steamer Arcadia is discharging at Southampton.—The Penicuik Colliery fired to-day, it is feared with most disastrous consequences. Two men were killed on the spot and ninety miners are now entombed. Up to time of despatch no approach by the shaft was practicable.

6th : All hope of rescuing the entombed miners has been abandoned, as the fire is still raging. Rescue parties have been waiting at the Pit bank since the first report, but flames and smoke are still issuing from the mine, and a descent into the shaft is absolutely impossible.—Steel workers in Wales have threatened to strike for ten per cent. increase on their present rate of wages.

Antwerp, 7th : An explosion of two thousand tons of cartridges occurred at a dynamite factory near here this morning, killing a hundred workpeople, and wounding a hundred others. The force of the explosion was terrific. The windows in all the houses were shattered and telegraph poles thrown down and wires broken for miles in the vicinity. The explosion set fire to the petroleum sheds and immediately set fire to the buildings. One hundred thousand barrels of oil were consumed. The fire spread to the ships berthed in close proximity to the sheds, and they were also destroyed. Two hundred men were killed and five hundred injured.

London, 7th : The latest news from Antwerp says that three hundred persons have lost their lives and a thousand persons have been injured. Many girls employed at the works were burnt to death. The fire is still burning, the city is in flames and the steeple of the Cathedral is tottering.—The Corn Merchants have given notice to the Dock Directors to the effect that they hold them responsible for the damage done to their stock which, they allege, has been occasioned by the delays owing to the strikes.—A Conference was held yesterday, consisting among others of the Lord Mayor, the Bishop of London, Cardinal Manning, and Sir John Lubbock, with a view to bringing about a settlement between the dock directors and the strikers. It was decided that a recommendation be sent to the directors to concede the rate of sixpence per hour from the 1st January. The directors have promised to consider the recommendation, and will reply to-day. The strikers, have promised their acceptance of these terms, if granted.—Mr. Gladstone and his wife are at present in Paris, and yesterday paid a long visit to the Exhibition. On entering the Indian Court, Mr. Gladstone was presented with an address in a splendidly chased casket. In replying to the address, he said India counts many friends in the British Parliament, and it is a matter for congratulation to see that the people of India now maintain with the English, relations which are daily becoming more cordial.

8th : The dock directors have accepted the proposals made at the Conference, provided that the dock and all riverside labourers resume work on Monday on the old terms. The Strike Committees issued a Manifesto last midnight, declaring that the strikers are unwilling to grant the dock companies any better terms than those accepted by the wharfingers.

Antwerp, 9th : M. Corvilain, the owner of the dynamite factory here is to be prosecuted on a charge of homicide through negligence. The King of the Belgians spent yesterday visiting the scene of the conflagration.

Constantinople, 9th : The Sultan has ordered the Cabinet to meet in special council to study what are the best means of putting an end to the disorder which exists in Armenia. The Ministers are instructed to endeavour to satisfy all proved grievances of the people without conferring special privileges on any class.

London 9th : The negotiations towards a settlement of the strike are now at a deadlock. The Directors are firm and the men determined not to accept anything but an immediate increase.

10th : The Lord Mayor and Bishop of London who had come to town specially to assist in the negotiations for the settlement of the strike have left London again, despairing of any good resulting from further arbitration.

Paris, 10th : The French Exhibition is to close on the 31st, October.

Washington, 10th : The Agricultural Bureau's monthly report states that the average condition of the crop in eleven Cotton States is 86 5/8 per cent. The crop is backward owing to excessive moisture, which retards the development of the bolls. Caterpillar and boll-worm have done some slight damage in the Gulf States.

Allahabad, 10th : The Government of India, in replying to the English postal authorities, have protested strongly against Sunday being fixed as the day of departure for the overland mails from Bombay. They suggest Saturday all the year round, the mails being closed at 2 p.m., so that the local half holiday may still be secured.

London, 11th : Cardinal Manning and the Strike Committee had a three hours' private conference yesterday, but without result. As an instance of how little work is being done at the shipping in the docks yet, it is stated that in the Albert Dock the average amount of cargo discharged daily does not exceed 750 tons. Australia has sent £20,000 towards the strike funds, the contributions to which from other sources are beginning to decline.

12th : The strikes at the docks and along the riverside continue to greatly disorganise the markets.

12th : Despatches received by the Societe Geographique of Brussels report that Mr. H. M. Stanley has subdued the tribes with whom he came in contact on the east of the Nile, and has founded stations of the British East African Company everywhere along the route. He is in good health and is now marching towards Mombassa.

INTERESTING WORK AT KALIMPONG.

A very interesting Mission Work, chiefly among the Lepchas, says the Rev. H. Rylands Brown, of Darjeeling, is going on at Kalimpong and in the surrounding district. There are churches at three out-stations,—Mungwa near Pashok, Sitong, a few miles from Mongpoo, the Government Cinchona Plantation, and Sunathong in Sikkim. In connection with these and with the Kalimpong church there are 542 Christians, most of whom are cultivators, living in bustees scattered about these hills, and by them the light of the Gospel is diffused among their heathen neighbours, for in very many cases it is found that new converts have first heard of Jesus from their own country people. The Christians are visited in their own homes by the Missionary, and on Sabbaths they attend noon-day service at the nearest church, some of them having to walk three or four miles, up hill and down, each way.

Besides a school at each centre there is at Kalimpong a Normal School for the training of catechists and teachers, to work in connection with the Mission, in Darjeeling, Kalimpong and Sikkim. There are at present between 40 and 50 scholars who are lodged in the Mission Compound, and receive scholarships of 5 or 6 Rupees per month out of which they have to buy their food, clothes, books, &c. Their day's work begins with a Bible Class at half past six o'clock, and ends with half an hour's gymnastic exercise in the cool of the evening. For some time past, owing to want of accommodation, Sabbath service for the students has had to be conducted in a separate building, and even then the school-room which is used as a church is all too small for the congregation. So the Mission is in pressing need of a new church, and the Missionaries hope to be able soon to begin to build one which will hold all the people, on a very fine site which is already prepared. Circulars have been issued, and upwards of Rs. 1000 received. If any who read this desire to help on the good work, we will be very glad to forward their contributions to the Rev. W. S. Sutherland at Kalimpong.

HYDERABAD M. E. DISTRICT CONFERENCE

BISHOP J. M. THOBURN, PRESIDING.

We have just closed a pleasant session of District Conference at this, the capital of the Nizam's Dominions. Opening on the 5th, and closing on the 9th, all felt our time was very profitably spent.

Of the names of over 30 local preachers, exhorters, helpers and teachers over two thirds were Natives.

The Bishop here as elsewhere was well treated to receptions. If he were not past this we should expect these things to do him no good. He takes a very hopeful view of all before us and as elsewhere tried to inspire all the members of the District Conference with like hopefulness. One thing impressed us. The Bishop does not seem to favour schools for heathen children, but thinks no pains or pice should be spared in educating the children of native Christians or orphans. If we mistake not the Bishop is in favour of early baptism and then following this up with "teaching."

This District Conference being only a beginning, was little more than setting things in order for the next one, which is expected to meet about a year hence at Madras.

C. B. W.

That was a thought of many-sided, practical worth, says the *Union Signal*, which Mr. Moody expressed, when he said: "I have a good deal of respect for the old woman who, in the time of war, started out with a poker when the enemy was approaching. She was asked what she could do with that, and replied, 'I can show them which side I am on.' "

A SEASON OF BLESSING

AT THE NORTHFIELD CONVENTION.

A bright picture of the helpful and soul-stiring meetings held on the first two days of the Northfield Convention is given in the issue of the *Christian* to hand by last mail. There were present Christian workers from Siam, Syria, Turkey, Mount Lebanon, India, Guatemala, California, and other places. Northfield, situated on the banks of the Connecticut and surrounded by sheltering hills, is a lovely spot, and the natural beauty of the place is all the more vividly appreciated by the loyal souls who gather there, who have learned to say "My Father made it all." Mr. Sankey, fresh and bright and musical as ever, was a prominent figure in the gatherings and Mr. Moody laid himself out to be made a blessing to every one. Of him the writer in the *Christian* says: "Mr. Moody is absolutely untiring. He looks after the great throng gathered in hall, cottage, and hotel. Is there any baggage missing, is there need of telephone or telegraph, are carriages needed for a mountain trip, are any sick, or in need of help, he carries all these interests upon his large heart, and gives attention to the most trivial thing, if by so doing he can help another. The secular part of such a Convention as this demands unwearied watchfulness, and he is steward, hotel manager, and general supervisor. Of course he has a corps of most admirable assistants; but there must be one head to devise and to plan. Then, to wisely direct the daily services in Stone Hall, to steer clear of all breakers, to arrange so that the greatest spiritual good may be secured, demands wisdom and prudence. There is method, but a delightful informality in the meetings. For instance, promptly at ten o'clock on the first day, Mr. Moody was on the platform with Mr. Sankey, who led the large audience in the familiar hymn, 'There shall be showers of blessing,' turning our thoughts away from the dripping skies, to the rich mercies about to descend."

On the first day Dr. A. T. Pierson of Philadelphia gave an earnest address on Salvation and Service. He said, I present to you one of the grandest mottoes in the Bible—Acts xxvii. 23: "Whose I am and whom I serve." Salvation and Service are presented in this motto. The believer in Christ is saved for two reasons: he has been purchased by the precious blood of the Son of God, and he has surrendered himself to Jesus Christ. "In Christ" presents salvation for Christ's service. Justification may be explained by the word identification, and this may find an illustration in the condition of a husband and wife who have been truly married. Each exists in and for the other—they are identical. Two partners in business are identical. So with the Christian: he is identical with Christ. Justification tells us why God regards men with love and compassion. God looks at Christ and He sees us; if He regards Christ He must regard us, for we are in Him.

By faith in Jesus we are justified and also sanctified. This is the secret of supplication also—calling upon God in Christ's name in prayer. John xvi. 23, 26, 27; xiv. 35; xv. 7 and 16 illustrate this. "In Christ's name" means —what? Some people say "for Christ's sake." It is to ask because of your

IDENTIFICATION WITH CHRIST

—in Christ—and such a prayer has never failed of an answer. Eph. ii. 18—"For through Him we both have access by one Spirit unto the Father"—is the only place in the Bible where the three persons of the Godhead are mentioned in connection with prayer. The Spirit breathes the request in our hearts, Christ presents it, and God hears the prayer.

Now, what is the work, the workshop: what are the tools and the rewards of the Christian? Acts i. 8, "Ye shall be witnesses unto Me," and Matt. iv. 19, "I will make you fishers of men," tell us what is the work of a Christian.

WHAT MUST A WITNESS DO?

He must know and he must tell; he must have a Christian soul and a tongue; these make a Christian witness. Every one can be a witness to Christ. A fisherman must make fishing a business, and he must adapt means to ends; this is all that is necessary to become a fisherman. Such a business does not require good clothes. We must have something that will float on the water, and something that will sink into the water, and perhaps old clothes, so that, if necessary, we may go into the water for the fish. We must not think of ourselves, but only of the fish we are to catch. Some people think they are out for a pleasure ride on the water, and not to catch fish. They are greatly mistaken. Go in, clothes and all, and get the fish.

Mr. Moody suggested as the first great need of the Church, Personal Religion—a piety which stirs every fibre of the being. The Christianity of to-day is a dwarfed, puny thing, when it might be a giant sweeping everything before it. Thoughtful men who are not disciples of our Lord are repelled by the weakness of His professed followers. One holy, godly man, will do more to upset infidelity than any other power. If this Convention lifts a few Christians to a higher plane, then it will be a success. We need quality not quantity. Is Christ real to us? Are we in His name fightingagainst iniquity, or are we still in prison and chained to some pet sin? Are we irritable, peevish, surly, selfish, unforgiving? Let us get rid of such habits, and not hide behind the paltry excuse, "I inherited it." Christ is a perfect Saviour. He cleanseth from all sin. Exod. vi. has

SEVEN "I WILLS,"

which are introduced and ended by "I am the Lord"—"I will bring you out from under the burden of the Egyptians," "I will rid you of bondage," "I will redeem you," "I will take you to be my people," "I will be your God," "I will bring you to the promised land," "I will give you a heritage." Are you in Egypt bound by some sin? Be practical. Question your own heart. Where are you in God's sight? Are you winning victories over any particular sin? Are you given to jealousy, backbiting, and the "little sins," as you term them? If so, Christ is not your Saviour. In Mark v. there are three hopeless cases, (1) A man possessed with devils; but Christ is a match for demons. When the demoniac met Jesus the devils had to go. Meet Christ, oh, you sinful disciple, and you will be free. Can't He deliver you and me? These little foxes which spoil the vines must be looked after. (2) The diseased woman whom doctors could not heal. She went to Christ in faith and the touch of faith was quickly discovered by Him. Some will come to this Conference, and go away wondering what people find to interest. But there are diseased souls here who will go away cured. Suppose there are people here with bad irritable tempers. The Lord is a match for such. He is a physician, and will heal if you will let Him. (3) The daughter of Jairus. All said to the Son of God

"TOO LATE!"

But they did not know our Christ. He spoke, and the maid arose. There is more power in His voice than in all the armies of the world. You, who are spiritually dead, need life—life from Christ. If your way is dark, He will give you light. What the sun is to the solar system Christ is to the spiritual life. What is the way? "I am the Way." What is the truth? "I am the Truth." What is the life? "I am the Life." All centres in Him. Be right with Christ at the outset of this Conference if you would receive a blessing. Get the stumbling stones out of the way. I knew of

A WOMAN WHO COULDN'T PRAY,

because of the bottles of wine which always appeared before her when on her knees. She had stolen them long years ago from her employer, now dead. She wanted to compromise by paying the Lord their value. But He does not want stolen money. Why the streets of heaven are paved with gold! Not until she hunted up the rightful heir, and made to him restitution, could the load be lifted. We need a revival of uprightness, honesty, integrity. God wants to bless you. Will you pay the price necessary for such a blessing?

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON XII.

Sunday, September 22nd.—1 Samuel xxxi. 1-13.

SUBJECT: Death of Saul and his sons.

Golden Text.—The face of the Lord is against them that do evil.—Psalm xxxiv, 16.

From the time Saul parted with Samuel at Gilgal, after Samuel had delivered his solemn message of the Lord's rejection on account of his disobedience in the case of the Amalekites, his course was one progress downwards. When the spirit of the Lord departed from him, an evil spirit entered in, filling his mind with unreasoning jealousy of David, and suspicions of his own son Jonathan.

The last recorded act of Saul's declension is to be found in 1 Samuel, xxviii, where we find him, God-forsaken, and dismayed at the overwhelming hosts of the Philistines, seeking help from a woman with a familiar spirit, in other words from a witch who had dealings with devils, to find out what would be his chances of success in fighting the Philistines. He asked the witch to bring up Samuel before him. Samuel had been dead for some time, but, doubtless as much to the terror and surprise of the witch, as to Saul himself, Samuel really appeared. God seems in this instance to have allowed the spirit of Samuel to return to earth at the call of the witch, to complete the lesson of humiliation which Saul had to learn. Samuel re-iterated to Saul the words of the Lord, which he had spoken at his last meeting with him many years ago at Gilgal. Saul had not repented, and done his first works, therefore the Lord had no other message for him, either through the spirit of Samuel or in any other way. As a drowning man catches at a straw, so Saul having tried in vain to get a message from the Lord in his distress (see ch. xxviii. 6.), now resorted to one whom he had previously condemned as not fit to live.

The next morning Saul went out against the Philistines, and fought with a courage born of despair. The fight got hotter and hotter. Many of the Israelites were slain, including the three sons of Saul,—Jonathan, Abinidab, and Melchi-shua. Then Saul fearing to fall into the hands of the Philistines, leant upon his sword, and thus died by his own hand. An awful example of the end of a God-forsaken backslider.

The Philistines, of course, were delighted at their success, knowing not that God only allowed them to triumph, that later on they might be more completely vanquished, when His servant David should come to the throne. The wicked may triumph for a season, but his end is to be cut off. This was the hour of the Philistines' triumph, and they made the most of it. When they saw that Saul and his sons were dead, the rest of the Israelites fled, and the Philistines pursued them and dwelt in their cities. The rejoicings that they made in exhibiting the bodies of Saul and his sons as trophies of war in Bethshan, aroused the men of Jabesh-gilead who sent by night, burnt the bodies, and buried the bones. It was a brave deed and the last tribute of respect to the remains of a king who had been loved and followed by his people.

"The hand of the Lord is against them that do evil, to cut off the remembrance of them from the face of the earth." This story of Saul is but one exemplification of this truth which is continually being borne out in the history, not only of kings, but of nations, families, and individuals. It was because the face of the Lord was against the Amalekites for the evil of their doings that they were condemned to be utterly destroyed. (Deut. xviii. 9-14).

Many great nations have ruled the earth since the days of Saul, whose names have perished, and whose cities none dwell in. Persia, Babylon, Greece and Rome have each had their turn, and in their turn have sunk into obscurity. For the evil of their doings they have perished.

Most of us can remember families who have gone on in evil ways for a time, and flourished like grass, but who have been cut off for the evil of their doings. Among such cases recalled by the writer was the family of a wealthy brewer. Twenty-five years ago a leading man in his church, with his sons local preachers and his daughters engaging in Christian work. But the drink fiend they lived by, got them into his power, and one by one the whole family, one son excepted, succumbed. Some are already filling drunkard's graves and others are confirmed and apparently hopeless inebriates.

Another family of four or five brothers and one sister lived in luxury for a time on property amassed by their father in smuggling contraband goods, French brandy and lace, to the coast of England. But in their old age they lost all their property and three at least died in the union workhouse.

Of individuals also both in private and public life one can re-call many against whom was the hand of the Lord for the evil of their doings. Gambetta, the brilliant French statesman of a few years back, died by the hand of a woman he had ruined.

This is a sad subject but happily also the converse of this is true. The same Scripture which tells of the doom of the wicked, tells also of the eternal prosperity of those who are the children of God by faith in Christ Jesus, who walk not after the flesh but after the Spirit, and who trust in the Lord *with all their heart and lean not unto their own understanding.*

THE INFLUENCE OF A MOTHER'S PRAYERS.

More than thirty years ago, one lovely Sabbath morning, about eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac River, not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along amusing each other with idle jests, the bell of a church in a little village not two miles off began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently, one of their number, whose name was George, stopped, and said to the friend nearest him that he would go no farther, but would return to the village, and go to church. His friend called out to their companions, who were a little ahead of him, "Boys! boys! come back here; George is getting religious. We must help him. Come on, and let us baptize him by immersion in the water." In a moment they formed a circle around him. They told him that the only way he could save himself from having a cold bath was by going with them. In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water, and hold me there till I am drowned; and, if you choose, you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am two hundred miles away from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling, but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me, and asked me if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I kneeled beside her bed. With her loving hand upon my head, she prayed for her youngest child. Many and many a night I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know, you never can know, the agony of a mother's heart in parting, for the last time, from her youngest child. When you leave home, you will have looked, for the last time, this side of the grave on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hour-glass of my life have nearly run out. In the far-off strange place to which you are going there will be no loving mother to give counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church-bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me—farewell!"

"Boys, I never expect to see my mother again on earth. But by God's help, I mean to meet her in heaven."

As George stopped speaking, the tears were streaming down his cheeks. He looked at his companions. Their eyes were filled with tears.

In a moment the ring which they had formed about him was opened. He passed out, and went to church. He had stood up for the right against great odds.

They admired him for doing what they had not the courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine-flask. Never again did these young men play cards on the Sabbath.

From that day they all became changed men Six of them died Christians, and are now in heaven. George is an able Christian lawyer in Iowa; and his friend who wrote this account has been for many years an earnest, active member in the church. Here were eight men converted by the prayers of that good Christian woman. And, if we only knew all the results of their examples and their labours, we should have a good illustration of the influence of a mother's prayers.—*Bible Models.*

A MOTHER'S LOVE.

Some of our readers may probably recollect a thrilling ballad which was written a few years ago on the death of a woman who perished in the snowdrifts of the Green Mountains of Vermont. That mother bore an infant on her bosom, and when the storm waxed loud and furious, true to a mother's love, she rent her own garments and wrapped them around her babe. The morning found her a stiffened corpse, but her babe survived. That babe grew to manhood, and became the Speaker of Ohio Senate. On this a writer remarks: "How thrilling must be his thoughts of that mother, if he be a true, large-hearted man! How deep a mother's love! How many a mother is there who would die for her son, if called in Providence to do so! Let sons, when far away from home, on the land or on the sea, when the eye of no mother is upon them, remember her love, and be restrained by it from entering the path of vice. Let them say nothing, do nothing, which a mother would not approve, and they will never bring down her grey hairs with sorrow to the grave."

Talking.—The whole art of conversation is not only to say the right thing at the right time, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be on Saturday next at the Lodge Girgaum, 5 o'clock. All children and young people invited to come, and to bring their Bibles with them.

JOHN M. MACDONALD, Hon. Secretary.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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A TERRIBLE CRIME

UNDER

BRITISH RULE IN INDIA.

A complete and true History of the Patna Case.

With Supplement to date.

They murder the fatherless, yet they say, The Lord shall not see.

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CHRISTIAN NEWSPAPER & HOME JOURNAL

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SATURDAY, SEPTEMBER 14TH, 1889.

NOTES AND COMMENTS.

"For we which have believed do enter into rest."

Owing to the annual change, at this season of the year, in the departure of the mail for Europe, from Tuesday to Friday, our subscribers in Great Britain, Germany and America, will receive this and the next issue of the *Bombay Guardian* at the same time.

Bombay is determined not to submit to the proposed Sunday departure of the mail for Europe. Feeling is rising in all circles against the sacreligious plan. While Christians are deeply pained and stirred by a proposal, the carrying out of which would bring irreparable scandal upon the Christian religion and injury to the cause of Christian missions in Western India; the leaders of the Native community, Hindus, Mahommedans, and Parsees, object to the practical abolition of the one day's rest in seven which large numbers of Natives engaged in mercantile pursuits now enjoy, and have learnt to value.

A requisition to the Sheriff of Bombay having been duly signed and sent in, requesting him to call a public meeting of the inhabitants of this, the second largest city in the British empire, to protest against the Sunday departure of the homeward mail, the meeting will be held on Wednesday next in the Town Hall, at 5-15 p. m., under the chairmanship of the Chief Justice, Sir Charles Sargent. Our Bombay readers will no doubt consider it an urgent duty to be present.

Jesus weeping at the grave of Lazarus illustrated how perfectly He had taken upon Him our human nature. He loved the members of the little household at Bethany, notwithstanding their infirmities of spirit and body. He who could answer the unspoken thoughts of His critics, knew the inner imperfections of His friends at Bethany. Yet He loved them. He who had compassion on the multitudes who, strangers, came to see and hear Him; He who left heaven to die for the salvation of a world in rebellion against God; He who on the Cross prayed for His murderers; what words of loving tenderness, sympathy, cheer, and encouragement must have fallen from His lips in the precious household at Bethany, as Lazarus, and Martha, and Mary confided to their dearest friend and guest, the trials and sorrows which agitated their hearts. He helped to make their home-life like heaven. Here on earth, as now in heaven, He was "touched with the feeling of our infirmities."

The Calcutta Branch of the World's Women's Temperance Union have followed in the wake of the Calcutta Missionary Conference and have petitioned the Viceroy to do justice to their Native sister, Luchminia, who now lies a slave in a den of vice. The Viceroy need not hope for peace while he hardens his heart against the cause of the perishing. The terms of the Memorial to the Viceroy from the Calcutta Missionary Conference are given on the next page. It will be seen from an advertisement in this issue, that a new edition of the pamphlet-history of this shameful Patna case has been issued this week, bringing the facts down to date.

The two months' labours in South Australia of Miss Jessie Ackermann, the second "Round the World Missionary" of the World's Women's Temperance Union, have now closed at Adelaide by a Conference of over twenty newly formed Unions, and a mass meeting. Miss Ackermann appears to have been greatly blessed by God in her work in South Australia. In her closing address at the mass meeting, she said that "she gave her life in the morning of her life, starting out like the apostles of old, without purse or scrip, to further a cause whose object was to protect and elevate womanhood."

We have read and re-read the letter of the late revered George Bowen to his brother missionaries on the best manner of missionary life, and we have risen from each successive perusal more deeply impressed with the depth and importance of its contents. If it had been written during the heat of the late controversy, it would doubtless have been regarded as one of the ablest contributions to the discussion. We hope means will be found to place a copy in the hands of all young missionaries coming to these shores.

Major H. M. Conran has republished in a pamphlet entitled "Our Indian Army," a series of letters addressed by him to the Indian Military Authorities and to the public, through the columns of the *Indian Witness*. The letters deal almost exclusively with moral questions as affecting the welfare of the British troops in India, and are a powerful plea for administrative changes which would tend to raise the moral tone of the army. Amongst other things he advocates permission for a larger per centage of soldiers to marry, and wisely supports his plea by his experience of the large proportion of married soldiers under the regime of the East India Company. While not assenting to everything expressed by Major Conran, we regard his pamphlet as a suggestive and valuable contribution to the question of British morality

in India. We shall probably return to the pamphlet in a future issue.

FUNDAMENTALS OF SUCCESS
IN MISSIONARY WORK.

In the *Missionary Review of the World* for September, Dr. A. T. Pierson has a weighty article on the fundamentals of Mission work, its "Prayer-basis," he calls it. Going back more than two hundred years, he traces the progress of evangelical missionary work from the days of Jonathan Edwards, and forcefully shows that every new departure and fresh outburst of blessing was inspired of God in answer to the concerted believing prayers of His consecrated children. Of Jonathan Edwards he says :—

His communion with God was neither a dream of an excited fancy nor an invention of an impostor. Yet it was so rapt and rapturous, that the extraordinary views which he obtained of the glory, love and grace of the Son of God so overcame him that for an hour he would be flooded with tears, weeping aloud. Such prayer brought power not less wonderful than that of Peter at Pentecost. His sermon at Enfield on "Sinners in the hands of an angry God," terrible as it was, and delivered without a gesture, was clothed with such unction that it produced effects almost unparalleled. Persons in the audience leaped to their feet and clasped the pillars of the meeting-house, as if they literally felt their feet sliding into ruin.

God chose that one man, in the midst of an apostasy from God that well-nigh wrecked religious society in England and America, to turn, by his prayers, the entire tide of church-life from channels of worldliness and wickedness into a new course of evangelistic and missionary activity. In 1747, Jonathan Edwards pealed out his trumpet call, summoning the whole Christian Church to prayer. In his remarkable tract in which he pleads for a "visible union of God's people in an extraordinary prayer," he refers to the day of fasting and prayer observed the year previous at Northampton, and which was followed *that same night* by the utter dispersion of the French Armada, under the Duke d'Anville; and Edwards adds, "This is the nearest parallel with God's wonderful works of old in the times of Moses, Joshua and Hezekiah, of any that have been in these latter ages of the world."

Dr. Pierson goes on to describe the state of moral darkness and spiritual deadness which was spread over the whole of Great Britain and America when the Lord raised up Whitefield and Wesley and their compeers, and how the circles of believing prayer then inaugurated have gone on widening ever since. He concludes thus :—

For thirty years the writer has made the philosophy and history of missions a constant study side by side with the Book of God. Once more with careful and deliberate pen he records his humble but unalterable judgment that the *whole basis of successful missionary work* is *to be found in believing and importunate prayer*. Whatever enthusiastic appeals are made to human ears, however compact and business-like our Missionary Boards and organizations, however thorough and systematic our methods of gathering offerings, it depends primarily and ultimately on prayer, whether the appeals really move men, whether the organizations prove effective, whether the offerings are cheerful and ample. The men, means and measures for a world's evangelization have always been hopelessly inadequate and disproportionate to a world's extent and needs; they always will be while selfishness is lord of even nominal disciples. But what we need is supernatural power; then one shall chase a thousand and two put ten thousand to flight. And this divine working comes only in answer to united prayer. No time is lost in waiting for the Holy Spirit and the tongues of fire. Fire means light and heat for the believer, so that he shall no longer walk in the darkness of doubt or the chill of indifference. Fire means a consuming force that burns away, melts, subdues, all obstacles to human souls. Better, therefore, than any new standard of living and giving is a new experience of praying. As surely as believers take their stand on the promises and plead with God as Jacob did, they shall become like him, princes of God, and shall prevail. For a praying church a dying world is waiting.

A CITY GIVEN UP TO IDOLATRY.

Missionaries and others who have been in India for thirty or forty years, tell us that great changes have taken place with regard to the bigotry and fervour of the idolatry of this country. We are thankful to know this, but the conviction forces itself irresistibly on one's mind at the recurrence of every popular religious festival that the time has yet to come when India shall cast her idols to the moles and to the bats. We have beheld during the past fortnight the spectacle of a whole city given up to idolatry. The hideous elephant-headed idol Ganpati has been in possession. Everywhere one met crowds with these ugly little images planted on boards on their heads, carrying them to the temples to have the spirit of the gods transfused into them, and later, taking them with processions, dancing, and weird and discordant music, to the sea-shore, where after further worship, and offerings of fruit and flowers and lighted lamps, each idol was carefully deposited in the deepest part of the sea that the bearer could reach by wading. At one point of the many-angled shore of the Island of Bombay, and that usually a not very much frequented part, just where the Tardeo Road converges on the sea face, enormous crowds were gathered for this closing ceremony just before sunset on the last day of the festival. Every approach was crowded with these small processions, each procession carrying several idols, and preceded by a band of men and women turning and twisting their bodies in a sort of half-dancing, half-bowing attitude to the rhythm of music. The long straight road leading to Parel, down which one could see for more than a mile, was one vast moving mass of small processions, many having a victoria gharry bringing up the rear, containing a dozen or more images, on their way to the sea. There must have been thousands deposited in the sea at that one point alone. A gentleman who has lived many years in Bombay said he never remembered having seen so many Ganpatis before. Last year an organised effort was made, by a missionary now on furlough, to take advantage of this festival for the sale of tracts and portions of Scripture among these crowds of heathen, but this year, so far as we know, nothing of the kind was attempted. The Bombay Missionary Conference or the Young Men's Christian Association might appropriately arrange for a systematic campaign on such occasions, thus bearing a witness for the LORD JEHOVAH before the worshippers of these dumb and senseless idols on these days of carnival.

THE VICTIM WAITS.

It will be seen by the subjoined text of the Memorial of the Calcutta Missionary Conference to the Viceroy in Council on the Patna Case, that the investigations undertaken by that conference have issued in a further vindication of the cause of the wronged girl.

The Memorial of the Calcutta Missionary Conference,

RESPECTFULLY SHEWETH,

I. That your memorialists have watched with the deepest interest the progress of what is known as "the Patna Case," in which Miss Abraham, a Zenana Missionary residing at Patna, was prosecuted under section 551 of the Criminal Procedure Code for the detention of a girl for an unlawful purpose.

II. The facts of the case your memorialists believe are as follows :—

(1.) A girl widow, named Luchmin, was made over by her mother, Mahtabo, a poor woman, to a man named Radhakissen living at Patna, who had at least one woman named Sundri of loose character living in his house as his kept mistress. In the middle of October last Luchmin and Sundri went to Miss Abraham, who gave them shelter.

(2.) Proceedings were commenced against Miss Abraham, in the first place, for abducting Luchmin; but for some reason or other they were dropped. Radhakissen then, in conjunction with Mahtabo, instituted proceedings in the Court of the Magistrate of Patna, against Miss Abraham under Section 551 of the Criminal Procedure Code for detaining the girl for an unlawful purpose. It was alleged, that the girl was under fourteen years of age and that she was the married wife of Radhakissen. It was contended for Miss Abraham that the girl was over fourteen years of age, had not been married to Radhakissen, and was not unlawfully detained for an unlawful purpose; but that she had left the house and protection of Radhakissen of her own free will in order to give up the life she was leading. The proceedings ended with the Magistrate ordering the girl to be restored, with Radhakissen's consent, to her mother. Application was made to the Magistrate, requesting him to suspend the execution of his order pending an appeal to the High Court. But the Magistrate rejected the application.

(3.) An Appeal against the decision of the Magistrate was carried to the High Court, Calcutta, and was heard by Mr. Justice Mitter and Mr. Justice Macpherson, who, on the 28th of March in their judgment declared that the Magistrate had no jurisdiction to make the order; but they declined to restore the state of things existing before.

III. It is therefore clear that the Magistrate had no jurisdiction in this case under Section 551 of the Criminal Procedure Code, and that the order he made for the delivery of the girl to her mother was *ultra vires*. Indeed section 551 was intended *to protect female children* from being detained for unlawful purposes, and its application by the Magistrate to this case amounted to a declaration that it was unlawful under British rule to instruct a Hindu child in the Christian religion. There was thus not only a miscarriage of justice, but a cruel wrong was done to the girl who, as the result of the Magistrate's illegal order, and of his refusal to suspend its execution, was once more, against her will and by force used in open Court, consigned, and if the High Court's view of its powers be accepted, *irremediably consigned*, as your memorialists believe, to a life of infamy.

Your memorialists respectfully submit that the error of the Magistrate was not simply an error of law, but an error fraught with most serious moral consequences, which even the highest Court in the land is professedly powerless to remedy.

IV. Then as regards the Appeal to the High Court your memorialists submit, that while the Appeal was being heard, the Court, presided over by Mr. Justice Mitter, ruled that it could not go into the evidence which had been recorded in the Magistrate's Court at Patna, inasmuch as the proceedings were taken without jurisdiction. In consequence of this ruling, the Counsel supporting the Appeal was precluded from going into the evidence as he otherwise would have done. Notwithstanding this ruling the judgment of the Court is largely based upon the evidence recorded. The judgment states:—"The Magistrate took evidence and found that the girl was under fourteen years of age." "No facts were established which would disentitle the husband or mother to the charge of the girl." "There is ample evidence to support his conclusions." "The Magistrate found on ample evidence that there was a marriage." It appears to your memorialists a matter of great regret that the Appellant's Counsel was prevented from dealing with the evidence by the ruling of the Court, when in the judgment so much is made of that evidence; for had opportunity been given, it might have been shown, as indeed the Counsel undertook to show, that neither Radhakissen nor the mother was a proper person to have charge of the girl. It is also important to note that the judgment does not disclose any reason why the Judges, after their emphatic ruling in the course of the hearing of the Appeal that the evidence could not be looked into, should have at last practically taken a different view, and proceeded to judgment without first giving the Appellant's Counsel the opportunity of commenting on the evidence which had been refused to him.

V. If the above view is correct your memorialists respectfully submit that the Government whose responsible officer made the fatal mistake of returning a helpless girl forcibly, as your memorialists believe, to a life of shame, may be expected to take all possible measures to undo the wrong which has been done. Your memorialists do not believe that Your Excellency in Council can be indifferent to the misery and degradation of a poor girl who tried to escape from her life of shame and failed in her effort, because of the illegal action of a Magistrate who misunderstood the law which he was expected to administer, and made his action apparently irremediable by refusing to suspend the execution of his order pending appeal, when it was clear from the facts before him, that no possible harm could have resulted from a temporary suspension of his order.

VI. Your memorialists are gratified to learn from the judgment of the Court of Appeal that Section 551 of the Criminal Procedure Code cannot be used in the future as an instrument for the infliction of lasting ruin on girls who may try to escape from an infamous mode of life; and your memorialists humbly trust and pray that Your Excellency in Council will take such steps as may seem right for remedying the great wrong which has been done in the case now brought to the notice of Your Excellency in Council.

And Your Memorialists will ever pray.

—Mrs. Stephen Menzies, a lady residing at Liverpool, and well and honourably known for her work in connection with the Young Women's Christian Association, has lately been the chief instrument in founding a home in that town, in which ladies are received for training in work among the poor or the foreign mission-field. Though evangelisation occupies the prominent place in the scheme, nursing and medicine are duly considered. Such ladies as are possessed of private means are expected to pay for their board and lodging, but provision is made in deserving instances to supply this.

Sowing and Reaping.—The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

STRAY NOTES.

By An Observer.

—It is stated that Mrs. Besant, the business partner of the notorious Bradlaugh in his atheistical and immoral publications, has lately repudiated her atheism in favour of spiritism and theosophy. Some of our contemporaries are saying that this is a step in the right direction. The Word of God gives no warrant for such a statement. Those who repudiate atheism for spiritism, repudiate one error for another as deadly. Deut. xviii. 11-12 is very clear on this point. Speaking of "theosophists" like Madame Blavatsky who profess to consult with "familiar spirits," and of "necromancers" who profess to consult with the dead (the literal derivative meaning of "necromancer" being "a consulter with the dead") this Word says, "For all these things are an ABOMINATION unto the Lord" and goes on to say that "because of these abominations" the Lord drove out the old inhabitants of the land of Canaan.

—Is self crucified in relation to your share in the Lord's work? Do you dread the praise of men for the work of God through you? Do you repudiate this praise if you have the opportunity? On one occasion, when C. H. Spurgeon was a young man, as he was descending from the pulpit after an unusually impassioned sermon, a thoughtless old Christian said to him, "You have done splendidly this morning." Spurgeon's instant reply was, "Brother, the devil has told me that already." Paul would not DARE to speak of any of those things which Christ had not wrought through him (Rom. xv. 18). Have you learnt Paul's lesson?

—We see again and again in the history of nations the utter helplessness of the puny power of human Governments to withstand the power of Christ. This has been forcibly illustrated in the history of Japan. In 1622 a fearful massacre of Native Christians took place in the islands, and so incensed was the Government against the Gospel that an edict was put forth forbidding any Christian or even the Christian's God Himself to set foot on the islands. The edict ran:—"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

Doubtless the Japanese Government then considered the matter settled, but it knew not the power of the God against whom it lifted up itself. In rather more than two centuries and a half from the date of that decree there are 250 Protestant churches in Japan, with 25,500 members, and it is declared that "Japan is ripe for the Christian religion as no other country is on the globe."

An Englishman visiting Sweden, noticing their care for educating children, who are taken from the streets and highways and placed in special schools, inquired if it was not costly. He received the suggestive answer: "Yes, it is costly, but not dear. We Swedes are not rich enough to let a child grow up in ignorance, misery, and crime, to become a scourge to society, as well as a disgrace to himself."

ARE MIRACLES POSSIBLE?

Miracles, our sceptical friends declare to be impossible; or, at least, they are contrary to experience. It is easy, they say, to believe that people will lie, for we have proof of it every day It is *not* easy to believe that miracles are wrought, for it is contrary to experience, and experience is our safest guide.

But if we are to rely on experience, whose experience shall it be? Shall we depend upon our own experience? How much experience have we had? How many centuries have we lived? What have we had time to learn about these most important matters?

When the king of Siam was told that in some countries water became so hard that an elephant could walk on it, he promptly rejected the story as contrary to experience. A young Indian brave went to Washington. On his return he related to his tribe some of the wonderful things which he had seen. He told them finally that he had seen the white man fasten a canoe to a great ball, and fly up into the sky. An old Indian heard the story and concluded that the man who would lie like that had lived long enough, so he levelled his rifle and shot the story-teller dead. It was contrary to experience to believe that a man could fly into the sky in a canoe fastened to a big ball. Experience is good as far as it goes, but it is ever looking backward, never looking forward. All invention, enterprise and progress has need of some other light besides experience.

The man who is only guided by experience looks backward and not forward. He sees things which have been, and forms his conception of the things which will be, solely through the light of his experience.

But had we reasoned in this way, we should never have had the steam engine, the telegraph, the railway, the telephone, or the telescope. If everything is incredible because we have not seen it, or impossible because we have not done it, our sphere of knowledge will be a very narrow one, and we shall take most effectual measures to prevent its being extended beyond its present limits.

It is in the nature of a miracle to be inexplicable, if we could explain it it would not be miraculous. It must of necessity be unusual, for if miraculous events were constantly repeated, they would cease to be miracles, and would attract no more attention than any ordinary phenomenon. But the experience of one short-lived man can hardly pronounce definitely or positively concerning such things.

No doubt Noah's flood was contrary to the experience of all mankind, yet history records it, and traditions of all nations teach us that a deluge did occur; and the fact of its being something unusual and unparalleled, caused it to be remembered, recorded, and handed down from generation to generation.

It is stated that the month of February 1886 had no new moon, January had two new moons, March had two, February had none. Such an event never occurred before since the creation of the world; and it is said will not occur again for a million of years; certainly then no experience can be urged in confirmation of the statement; but will the sceptic fifty or one hundred years hence, deny the fact that such a circumstance did occur? Men who have never seen a seed swelling with life, expanding in growth, and bursting into beauty in buds and blossoms and fruits, would declare it to be impossible that any such little dingy mass of matter should so expand and develop; and yet such miracles as these are occurring every day; and we have learned to believe in their possibility.

The man who can believe that this vast universe made itself, or that all its wonderful adaptations were jumbled together without order, intention or design, ought not to be asked to perform any mental operation involving careful thought or close reasoning. It would be cruel to require of such a man logical reasoning, or intelligent comprehension. But the man who admits the existence of an Almighty God, an intelligent Creator, a supreme Ruler, certainly

must admit that the creation is not greater than its Creator; that He who has made the world can control it; that the law-giver is not bound helpless under the control of his own laws; and that He who has ordained and constituted this world with its orderly arrangements can interfere if He chooses, and upon proper occasions can change the ordinary course of affairs according to His own will and pleasure.

No doubt it would be a miracle for the hands of a clock to turn backwards instead of forward but it would be a very easy thing for the man who made the clock, or who owned the clock, to interfere with its internal arrangement, to stop it running for an hour, or set it backward, or move it forward, or in any desirable way interfere with the regular order of its operation. It would be as easy for a clock-maker to do this as it would be for a world-maker to send back the shadow upon a sun-dial, or by a refraction of light or some other method cause the sun to maintain its position in the heavens.

It is not wise to draw hasty conclusions concerning what is credible or incredible, what is miraculous or non-miraculous; and as for a miracle being contrary to the laws of nature, where is the man who knows what the laws of nature are, who can tell us who ordained any such laws?

Law pre-supposes the law-giver, and men who talk of the laws of nature and yet deny the superintending power of the providence of God, seem to be darkening counsel by words without knowledge.

UNANSWERED PRAYER.

There are many secrets, doubtless (says a writer in an exchange), connected with unanswered prayer, that the most spiritual have never been able to discover, but there are others that are more obvious to some to whom God has been pleased to reveal His secrets. Recently I met with a very devoted Christian lady who was blind by reason of cataracts. For about four years, she says she has had the witness that the Lord will restore her sight. At the time I saw her she seemed to be very full of expectation and hope that she would soon realize the answer to her prayer, and yet there was a manifest impatience which of course no human being could feel to blame her for; and yet it occurred to me at the time that in this very fact lay the secret of her unrealized expectations. And is this not the real secret of many unanswered prayers of God's dearest saints? "For truly we have need of patience, that after we have done the will of God, we might receive the promise." (Heb. 10, 36.) "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 1. 3, 4.)

Yes, beloved, is this not just what the Lord is teaching you and me, by withholding the long coveted answers to our prayers? Is He not bringing us into the place where we can say, "Thy own sweet will be done"? And so long as there is a restlessness in our hearts, we are not truly "waiting on the Lord."

"My soul, wait thou only upon God," is a very deep and important lesson, and the Master would have us learn it perfectly, that we "may be perfect and entire, wanting nothing;" and be sure that His withholding does not argue at all His unwillingness to answer the prayer of His dear child, but only our unpreparedness to receive the gracious boon we are seeking. It is only our good which our dear Father is consulting, praise His holy name! Let us therefore not be disheartened, and conclude that our dear Father is unwilling to hear us, that He cares nothing for us. Nay, nay, for if ye, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him?

Abraham waited twenty-five years for the promised child, Isaac.

NEWS FROM AMERICA FOR THE CHILDREN.

By an Indian Missionary.

Fire Escapes.

Just before I left America, 18 years ago, a terrible fire destroyed a large part of the city of Chicago. As I came back here, I noticed that many of the large houses now have fire escapes, —that is iron ladders reaching from the upper stories down to the ground. If a fire occurs now, they can at least save the precious lives of the people.

Does not this remind you of the "way of escape" which God has provided for us? Have you used it?

Cable Cars.

How queer it looks to see large street cars, like your railway carriages, running along the streets with no engine nor horses to draw them. They stop at the street corners for passengers, and then start forward and run briskly along their iron track. What is the secret? We can see nothing to draw them along. Come close to the track. See those iron rails in the centre, about an inch apart. Look carefully down into the deep crevice, and you see a wire rope passing quickly along. It is worked by an engine at the end of the street, a mile away. On the street car there is a "Grip" which runs down to seize hold of that wire rope. When they want the car to go, they turn a lever which makes the grip catch hold of the wire cable, and to stop the car they just let go the grip. Is not that simple?

Now it seems to me that God's grace is something like that iron cable. It is all the time going right toward heaven, and all you and I have to do is to hold on to it. If we have not power to grip it strongly, it is enough for us to just rest upon it. But if we let go, we come to a standstill. Those iron cables are very strong; one of them draws a great many large cars. So the grace or love of Christ is strong enough to draw the whole world to heaven, if all would "lay hold" of the "sure and steadfast" hope.

Wallace J. G.

PUSSY'S LESSON.

By Bessie G. Jordan.

I thought I would like to tell you how I was taught a very important lesson the other day by my little black cat! This little pet I have spoiled by humoring his very comical whims, one of which is to climb up on the roof of a shed adjoining the house, and waiting there for me to raise a chair on which he steps, and is thereby lowered to the ground; he absolutely refuses to come down any other way. So, as usual, he was standing on the edge of the shed, one afternoon, not long ago, patiently waiting for me to bring a chair, and, contrary to my custom, I stood inside the door and lifted it up, and by so doing hid myself from him, while I could easily see his manœuvres. He first looked at the chair very suspiciously, then put his foot cautiously forward, and quickly drew it back, and, leaning his head away over, he tried to see who or what was under the chair; and the instant he saw me he stepped on it fearlessly, and, although the chair swayed a little, did not offer to move until I rested it upon the ground. Do you know what lesson that taught me? I thought, that chair represents the "promises" God has written in the Bible, and, although I cannot see Him with my natural vision, His arm is under it to support it; all of God is under His promises, and if I cannot see Him, I need not fear to step out; they will not break; I can feel how firm they are as soon as the foot of faith touches them. Now to "step out on the promise" is to believe it, not because you feel like it, but because God says it! He has promised to forgive us all our sins, and as long as God said it, we need not be afraid to believe it; He delights to have us believe Him without seeing Him. Just try believing one of God's promises, and see how strong and true they are, and how safe you will feel in believing them.

Correspondence.

THE BOMBAY TRACT SOCIETY AND VERNACULAR TRACTS.

To the Editor of the "Bombay Guardian."

Dear Guardian,—I wish to write a few lines concerning a matter of great interest to many missionaries in the mofussil, as well as to myself.

Is the Bombay Tract Society dead or dying? I believe in the tract work, and feel that in selling thousands of them, as I do every year, we are sowing good seed, and some of it will fall into good ground and bring forth a hundred-fold. But so often within the last three years have I called for some of the best tracts only to be told "out of stock," "out of print." I could wait a few weeks or even months, but to hear this for two years concerning some of the best tracts is too much. Is the Society bankrupt? Have all good people ceased to contribute to the tract work? If so I feel that there should be a missionary meeting in all the churches of India to set forth its needs and collect funds. If there is money in hand which ought to be circulating in tracts, then where is the fault? Has no one the interest or the time to oversee the publication or rather the reprinting of tracts that are out of print? I sometimes feel like asking "What is the Tract Society for?" Some have felt this as much as I, and have published at their own expense; and perhaps that is what we are coming to; but if so, would it not be better to have some concerted action and have larger editions printed? I am perhaps an enthusiast on tract selling. I have sold more than Rs. 7 worth of tracts in a single day touring in villages in Berar. *I want tracts; I must have tracts.* Must I publish them myself or will the Tract Society furnish them for me? I wish other missionaries would speak out their minds. If we must publish for ourselves we can help each other by combination. But I hope that the Tract Society, which has done grand service in former years, will receive an impulse from God and rise up and do much greater things than have ever yet been attempted. Give us new editions of all good tracts that are out of print, and give us a good re-enforcement of new tracts. I feel that for each of the Hindu and Mahommedan festivals we should have a tract to be sold by thousands on the festival days. Beside I wish those leaflets for gratuitous distribution could nearly all of them be reprinted. I like to give one to every person who buys a tract. I do not give them promiscuously.

We shall be glad to hear from members of the Society. If they are in trouble we are ready to help them, but let us know how the matter stands. If the old Society is dead, let us have a new one, *but let us have tracts.*

Yours in Christ,
M. B. Fuller.

Akola, Sep. 5th, 1889.

[Our desire in publishing the foregoing letter is to help the Bombay Book and Tract Society. We understand that members of the Tract Society's committee have been repeatedly appealed to, but without result. We hope that the publication of the letter of our esteemed correspondent will help to remove whatever may be the hindrance to the good work of the Society.—*Editor.*]

THE PIONEER PROHIBITION PETITION.

Probably the first Prohibition petition issued in America has been discovered in the State archives of North Carolina. On May 26th, 1756, King Hagler, of the Catawbas, thus petitioned Chief Justice Henley: "I desire a stop may be put to the selling of strong liquors by the white people to my people, especially near the Indians. If the white people make strong drink, let them sell it to one another, or drink it in their own families. This will avoid a great deal of mischief which otherwise will happen from my people getting drunk and quarrelling with the white people." The chief justice, as appears from an indorsement, promised to bring the matter to the Governor's notice, but we are not informed whether any action was taken. Look at the red man to-day. "Fire water" more than sword or bullet, more than disease and rapine, more than the inroads of the whites, more than everything else, fire-water has destroyed and scattered the once powerful tribes of the New World.

MORE ABOUT THE LONDON STRIKE.

We cordially hope that a speedy and satisfactory arrangement will be made with the dock labourers now out on strike. The average payment to dock labourers has hitherto been fivepence per hour, and the men demand a uniform payment of sixpence; but they also claim that the movement represents a principle as well as a demand for a higher wage. They say they would not strike for an increase if they knew that they were going to be engaged for a certain number of hours each day. Hitherto the men have been accustomed to assemble at the dock gates at seven o'clock. At eight so many as were required, were engaged, but their employment might only continue for one or two hours, and they were paid accordingly. In the afternoon there was a second hiring, when the men might have another hour or two of work. The strikers contend that this system was unfair, as it frequently prevented them getting a full day at other employments. They now ask that they shall not be engaged for less than four hours at a time, in the morning or afternoon, and that the uniform rate of pay shall be sixpence per hour.

PERISHABLE AND IMPERISHABLE RECORDS.

Every scrap of iron, wood, and paint work within reach of the hand upon the Eiffel Tower is already completely covered with pencil names and dates. The interiors of the lifts are similarly inscribed, and though the Tower has been opened complete but for a few weeks, already the glass wind protectors of the elevators and on the various floors have thousands of names cut upon the face. These inscriptions will soon perish, but not so with the names that are written in the Lamb's Book of Life.

FIFTY THOUSAND TEETOTALERS IN DENMARK.

The Danmark Alpholdsforennig (Temperance League of Denmark) held its annual meeting recently at Veile, when substantial progress was reported. It is estimated that there are now fifty thousand teetotalers in Denmark.

CANKERED RICHES.

Lady Guinness, wife of Sir Arthur Guinness the celebrated brewer, has ordered a diamond necklace to cost £25,000. The *Christian Leader* asks, "How many widows' and orphans' tears will go to the make-up of that diamond necklace?"

PASSENGERS ARRIVED.

Per P. and O. Str. *Peshawar*, Sept. 8th.

From London—Mr and Mrs MacDonald Mr Packup Mr Leggatt Major Pulley Mr Turner Miss Cochran Mrs Burt Mr Milne Mr and Mrs Devonshire Mr and Mrs Kirkup Mr Hughes Mr and Mrs Tagg and infant Mr Wright Mr Wood Miss Phipps Mr G Kuhlmey Captain Schumacker Miss Brooks Lieutenant Kettlewell Mr G R Tilly Miss Bradley, MD Mr E C Howell and Colonel and Mrs Westmacott.

From Brindisi—Mr T A Wadia Mr Muncherjee Eduljee Morris Mr Mathews Mr Topham Major Hewitt Colonel Ludlow Mr Harvey Mr Murray Mr Leventhorpe Mr J E Paul Mr Hodson Mr Chan Toon Mr Francis Mr Sinclair Mr Mayo Lieutenant G H Turner Colonel Ommanney Mr R Sadler Mr K Peters and Mr M Horner.

From Ismailia—Surgeon-Major Price.

PASSENGERS SAILED.

Per P. and O. Str. *Assam*, Sept. 10th:

For London—Mr J A H Walford Mr H F Price Rev R Scott Mr W H Oliver Mr John E Tatham Miss S B McNeal Mrs Hollows Mrs Pilkington Dr B Evers Col J C Doveton Mr W R Robinson Mr Cannee and Mr R E L Hill.

For Brindisi—Mr Justice Rampini Mr Justice Scott Mr F X de Souza Mr Henry Bell Mr H C Parker Mr A G Malet Mr and Mrs A C J N Rehling and two children Miss Rehling Mr J Kennedy Hon Mr Justice Pigot Surg-Major G H Le Mottee and Mrs Schnure.

For Marseilles—Sir Comer Petheram General Wolseley Hon C H Hill Mr Williams Rev A E Day Col Dalrymple Mr R M Pearce and Rev H D Beresford.

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ONE OF THE KING'S DAUGHTERS.

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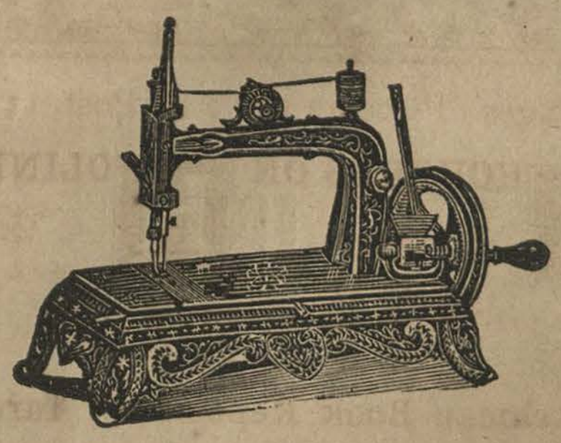

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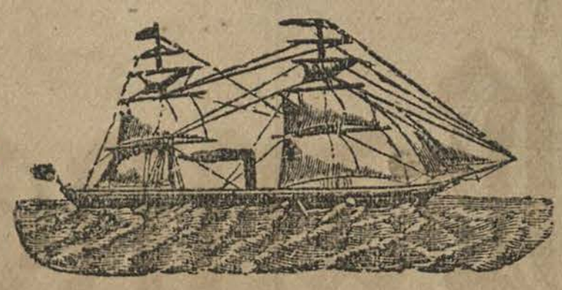
ANCHOR  LINE.

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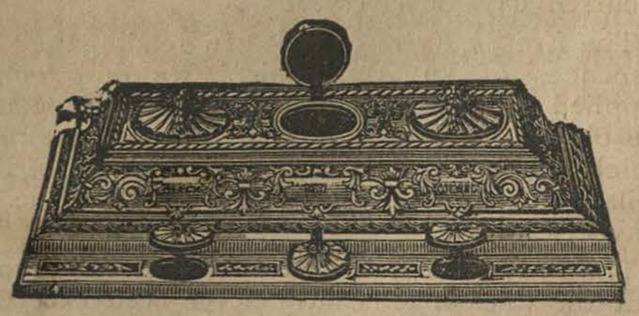

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